



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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NATHAN WHITING.

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

For the Religious Intelligencer.

Extract of a letter from the Rev. Peter Parker, to a gentleman in this city, dated,

CANTON, CHINA, Dec. 2, 1834.

You perceive by the date of my letter I have reached the land of idolators, the land where I expect to spend the residue of my life. In great mercy God has brought me safely here, after a passage of 144 days. Since I have been here, I have witnessed many things which have affectingly interested me,—and had I time to write them, I doubt not would also interest you and your little one. But I take from the hours of slumber the few minutes I now write.

Could I well describe to you what I witnessed during a walk with Rev. E. C. Bridgman, this afternoon, I doubt not you would exclaim, 'O the distinguishing goodness of God in giving you and your dear children your birth in a Christian land rather than in China. Nothing was more common than to see mothers with their children hanging upon their backs. One I saw with her child tied to her back, with its head swinging as she stood on a plank passing wood from a canal boat to her husband on shore.

We went quite back of the city where foreigners are more seldom seen. A multitude of noisy boys, and girls too, followed us, singing, fan qui, fan qui, the native term for "foreign devil," or some would cry out, cumshaw, cumshaw, (*a present*.) The doors of private houses would be filled with men, women,

and children, gazing at the barbarians; and some of the ladies not satisfied with seeing us once, would run past on their stump feet, and stop at their neighbors door, and take another look. We saw many Idols of wood and stone, the grossest figures imaginable, and men and women worshipping them.

When I had almost reached home, I gave a few cash to some beggars, and very soon I was thronged, that I could scarcely pass in the street. Cumshaw, cumshaw, from a dozen lips at a time, and bowls and baskets all about me to receive one. Among the rest, I saw a little child, not two feet high, that excited my sympathy, and I determined to put a few cash into his bowl, which was no easy thing, for others would catch them out of my hand or knock away the little fellows dish. I succeeded, and fortunate for me, I had but a few steps more to go, for the crowd had become numerous and noisy.

Remember me to your dear children—born to a better lot, and may they think of the heathen children and pray for them.

GREENLAND.

UNITED BRETHREN'S MISSION.

The "United Brethren's Intelligencer" gives the following account of the celebration of the jubilee of the mission at Litchenau.

From the 13th to the 18th of January we were occupied, with but little intermission, in conversing individually with the members of our congregation in reference to their past religious experience and the object of the approaching festival, to which they all appeared to look forward with eager desire.

Notwithstanding the furious storms of wind and snow which were more or less prevalent at this season, about fifty Greenland sisters and children hastened to us from the nearer out places, some by land, others in their umiaks, (or women's boats.) The Greenlanders brethren came in such numbers from the twelve out places, at which they must reside during the greater part of the year, that only about ten were missing on the day of celebration. Some of the latter brought their sons, boys of ten or twelve years of age, with them, taking their little kayaks in tow, and gliding with them through the boisterous waves. One of them lost his companion, and spent the dark night in seeking him; but they with all the rest arrived safe, thankful to have been preserved from the fury of the elements.

In the morning of the 19th, at seven o'clock, the

illumination of the chapel having been completed, the bell rung and the doors were opened; and while the wind instruments performed a solemn hymn tune, the congregation entered, filled with amazement and delight at the novelty of the scene. The service began with the Hymn, 'Praise God forever,' (Hymn book, No. 725,) after which a discourse was delivered, explanatory of the object of this festival; then followed the distribution of the presents sent to us for the occasion. Such tokens of generous participation in our festal joy, were received from the congregation at Herrnhut, in Saxony; from benefactors in England, from our dear Scottish friends, from St. Petersburg, the United States of North America, and from a Missionary Society at Gottenburgh, in Sweden. A present in money transmitted to us by the last mentioned society, enabled us to purchase for each of our eight native assistants, four yards of dark colored cotton stuff, to make them upper garments to wear on communion and festival days. The chapel servants received woollen stuffs, sent by some worthy sisters at Christiansteld, in Denmark. The gratitude of our people for these generous gifts was expressed in loud and frequent thanksgivings.

At ten o'clock we met again, when the pastoral letter of the Elders' Conference of the Unity to the Greenland congregations, and several other letters addressed to them by ministers of our church, were communicated and heard with great attention.

At noon, the children had a love feast, when many letters from children in our different schools in Europe and America were read. Some of the Greenland children attempted to answer them, which attempts, though imperfect, show the gratitude of their hearts. Then followed love-feasts for the adults, during which a hymn composed for the occasion was sung. In the evening 260 communicants partook of the Lord's Supper, when the presence of our Saviour was most sensibly felt.

On the 29th, after the liturgy of the communicants, there was public service at ten o'clock, when a sermon was delivered from Isaiah lx, 1-5. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," etc. The audience was reminded that the gracious aim and purpose of Jehovah had been fulfilled with respect to their nation during the last hundred years, on which account, their teachers and those who had been instrumental in sending the gospel to them, were rejoicing, and offering up fervent prayers that many hundred Greenlanders may yet be converted to their God and Saviour. After this solemnity peas were distributed and most thankfully received. In the afternoon we had another service, when extracts from C:antz's History of England were communicated, and heard with great attention. Several expressed themselves to this effect: "We behaved no better than our forefathers, when, like other blind heathen, we mocked the missionaries, when they spoke to us of our Saviour, and exhorted us to turn to him. Thanks be to him, that he, nevertheless, has had mercy upon us!"

On the evening of the 20th, the festival was concluded with a discourse upon the text for the day, Ex. xix. 5. During all the services the chapel was crowded with hearers, who not only occupied the benches, but filled the floor up to the reading desk. Both on the festival days and afterward, the Greenlanders

came to us in parties, expressing their joy and thankfulness for the blessings bestowed upon them and particularly that God had mercy upon them, and sent them teachers to make them acquainted with the love of Christ to the poor heathen race. Several of our scholars brought us written expressions of thankfulness for all the blessings they had enjoyed during these days of gladness. A child six years old, being encouraged by his mother to convey his thanks to the children across the great water, said, "I do not know the children in Europe; I will, therefore, thank our Saviour, and obey his voice, because he has loved us so tenderly."

We had, in the sequel, an encouraging evidence of the blessing wherewith it pleased the Lord to accompany the celebration of this festival. A Greenland, who in early life had unhappily forsaken the right path, and turned into the way of sin, but had recently been re-admitted on giving proof of true penitence, came to me on the evening of the festival, and declared that he had been so distressed by a review of his past sinful course, and so overwhelmed with a sense of the mercy and long suffering of Jesus displayed toward him, that he hardly knew where to hide his head for shame. The words of comfort and advice, which were hereupon addressed to him, he received with eagerness and gratitude.

On a review of the centenary period, which has just reached its close, I cannot refrain from making the following few remarks, as the result of my observations and experience, during a service of twenty years in this mission. The Greenland nation appears, in regard to their susceptibility of what is spiritually good, and their inward growth, to bear a considerable resemblance to the animal and vegetable productions of their own bleak and barren land. In the same manner as we find, that the plants of this country require a much longer time to attain even to a moderate degree of vigor and perfection, than is the case with those of a more temperate clime, we are continually admonished not to feel disappointed if we trace a similar slow advance in moral and intellectual improvement, on the part of its rude inhabitants.

When on the one hand, we consider what pains and expense have been bestowed upon the instruction of the Greenlanders during the past one hundred years, and how graciously the Lord has blessed and protected his work, both from within and from without, we might be tempted to feel dissatisfied that the progress already made is not more considerable; but when, on the other hand, we call to mind what a frozen stony soil our predecessors had to cultivate, and how often and earnestly a scriptural truth may be brought before a stupid and listless Greenland with-out his comprehending it, until at length the Spirit of God opens his heart and mind; likewise that the climate, the ice, the wind, and the sea, and in latter years the difficulty of providing with adequate instruction the great number of our people who live scattered in the out-places, present extraordinary and almost insuperable obstacles to our work; when all these circumstances are taken into account, it is impossible to refrain from feelings of grateful astonishment at the effects produced by the preaching of the cross. We can declare with truth, that the Lord has brought into fulfilment, in this once benighted

land, the prophetic declaration above referred to, which he gave by the mouth of his servant Isaiah, and that hundreds of souls are now rejoicing in the light which has been shed around them, and which is derived from himself, the Sun of Righteousness. Nor can we omit to remark, how wonderfully our gracious Master, through the instrumentality of the sixty-eight brethren and forty-two sisters whom he has designed to employ in the service of the mission during the past one hundred years, has verified the word which the late Count Zinzendorf, full of faith and hope, inscribed in the pocket-book of the first missionaries on the 19th of January, 1733, the day on which they quitted Herrnhut for Greenland—"The Lord of Hosts mustereth the hosts of the battle." Isaiah xiii. 4.

**Summary.**—Since the year 1774, when the settlement of Litchenau was established, there have been baptized, up to the end of 1832, 808 adults and 826 children; 15, baptized in other places, have come to live here; 1,649 persons in all. Of these 915 have departed this life; 73 removed to other places; total, 988. There are now living at Litchenau, 661 baptized; 10 unbaptized; total, 671. At Fredericksthal, 327 baptized; 81 unbaptized persons; total, 408. At New Herrnhut, 368; at Litchenfels, 371—total at the four settlements, 1,818. The Royal mission in the colonies count 2,000 in the North, and 2,000 in South Greenland, who are under Christian instruction; and as the number of the whole nation is estimated at six thousand, the small remainder are heathen.

### Miscellaneous.

*From the Presbyterian.*

#### A DIALOGUE BETWEEN DEATH AND THE HYPOCRITE.

A country Pastor has communicated the following dialogue, which is supposed to have been written many years ago, and which was found by one of his Elders among the papers of his deceased father. It is homely in its style, but contains some important truths, which, peradventure, under this form, may induce some to examine into the reality of their christian character, and to abide only by the hope which maketh not ashamed.

**Death.** Good morrow.

**Hypocrite.** Good morrow Sir.

**D.** Where have you been?

**H.** At secret prayer.

**D.** What? so early in the morning?

**H.** Yes, when other people are sleeping I am praying.

**D.** I suppose you are good at praying?

**H.** O yes, and the Lord hears my prayers, *because I weep.*

**D.** What is your name?

**H.** The Lord's anointed.

**D.** With what did he anoint you?

**H.** The spirit of prayer and supplication.

**D.** Is your heart ever hard?

**H.** O yes, I have the hardest heart in the world, but the Lord softens it when I cry to him.

**D.** Who lives in that house?

**H.** Your humble servant.

**D.** I wish to enter.

**H.** It is our humiliation day, and I have all my sins to mourn over; so that I cannot take time to converse with you—pray call at another time.

**D.** I demand entrance.

**H.** Speak softly, as you will disturb the family. If you have any business with any of the neighbors I will direct you.

**D.** I care not for your family, nor will I pass by your house. Open the door or I will break it open.

**H.** Pray, be not angry. Walk in, take a seat, rest a little, and then pursue your journey.

**D.** I am at my journey's end—my business is with you, nor will I sit down until my work is finished.

**H.** I suppose sir, you are mistaken, my affairs are all settled.

**D.** My name is *Death*, and I have come for you.

**H.** It is not possible! I have a great deal of work to do for God—it cannot be.

**D.** You have not one day to live.

**H.** Suppose it to be true. You ought to come in a friendly manner, for I am a soldier of the king of Kings, and you dare not tyrannize over me.

**D.** Stay, you are a servant and soldier of Satan.

**H.** You are hard mouthed, and if I did not believe it to be your natural turn, I would be angry. Do you not see my regimentals hanging up there? only wait until I am ready for church, and you shall see them on.

**D.** The servants of Jesus Christ do not hang up their regimentals—they always have them on.

**H.** I have a half worn set which I wear about home, but I think it more for the honor of my general to reserve my good suit for public service.

**D.** Were your weapons ever stained in the blood of Christ's enemies, and particularly in the blood of your own sins?

**H.** Yes! I have stained them in the blood of *hypocrisy, pride, unbelief, &c.*

**B.** You say what is not true—you are a miserable hypocrite, and soon you will be convinced of it. Where is *conscience*?

**H.** He is not to be had at present.

**D.** Bring him here in a moment.

**H.** Speak softly, gentle Death, or you will awake him. I have just given him a sleeping cordial of prayers, tears, moans and groans, and he sleeps soundly. Do not awake him, for he is ill natured when waked out of sleep.

**D.** Conscience: Conscience.

**H.** Be entreated to let him alone. I will awake him; but pray let us go aside that we may be by ourselves.

**D.** Your conscience shall sleep no more to all eternity. I have been sent by the great God to awaken him, and to take the state of your soul from his mouth, and send you to heaven or hell according to the testimony given relative to your character—Conscience, in the name of the great God, come forth.

**Conscience:** O to have revenge on my murderer.

**H.** Good Conscience, you are in an ill humor; pray take a little of this cordial.

**C.** Thou monster! How darest thou name that cordial. It is the very instrument with which I have been murdered: But I will have revenge.

**H.** You are too fast, I have a receipt from the Lord Jesus Christ, that my sins are pardoned, and so



you dare not embroe your hands in my blood. The receipt is as follows: Received of the bearer many long prayers, a goodly quantity of tears wept in public, some groans, many wishes for an interest in Christ, many desires to be thought religious, &c. This satisfies all my demands against him.

C. I see no subscriber's name.

H. I never noticed that before, I am sure however that it was Christ that gave it to me.

C. What evidence have you of that fact.

H. When he gave it to me, I discovered that he had a very mild countenance, and he filled my soul with peace, so that from that time to this I have had constant delight in religion.

C. Did you ever doubt whether or not it was Christ with whom you met?

H. The ministers of the Gospel whom I heard at different times, tried their best to make me doubt; but they were not competent to the task; twice I remember that I was almost made to doubt; but I thought it hard to be in distress, I therefore held my opinion.

C. It was Satau who gave you that receipt, you are his and have his religion.

H. Good Conscience! say not so, you are like to make me afraid: surely if it had been from Satan you and I would not have been such good friends.

C. You are mistaken. I wished to be your friend; but you would not. When I told you of your faults you became angry, you refused to listen to my proposals for friendship, you went and sold yourself to your imaginary Christ, which was none other than Satan, on purpose to get as much poison as would kill me, and when you obtained it, you came home with a saint like face, and said you had been to Christ and obtained as much of his blood as would cure me. You entreated me to take it. I remonstrated. At length I consented, because compelled, and as soon as you got me to sleep, you took the thick cloth of feelings, and frames woven at religious meetings and dipped in tears and shed at public worship, (not private,) and spread it over my face. Thus you had well nigh killed me. Thanks to my friend Death, I have been awaked and now am active. Ah, and you shall know it too to all eternity. Death, Death, come put this cursed Hypocrite completely in my power.

Death. I will separate his soul from his body in less than an hour. But I called you to hear from your mouth whether or not he ever stained his weapons in the blood of Christ's enemies?

C. I will soon convince you that he never did. Mr. Hypocrite, call the inhabitants of your house in a moment.

H. Ho! Mr. Humility, Mr. Hate-sin, Mr. Faith, Mr. Love-God, Mr. Love-God's-people, Mr. Testimony-against-sin.

C. Mr. Humility! What is your occupation?

Hu. I go with my master to religious meetings; visit ministers and elders and noted christians, and tell them that my master is a bad man, that I doubt he has no religion, that he has a hard heart, can't pray, doubt he will not go to heaven; but if they do not contradict me I am very angry.

H. Pray do not look with such contempt on my servants.

C. Silence, Sir! Mr. Hate-sin what is your occupation!

Hate-sin. My master always keeps me going to and fro through the country in search of people's sins that I may hate them. I was once at home, before you fell asleep, hating my master's sin, lest it should bring him to punishment; but, since you have been asleep, I am never at home unless we have strangers.

C. I perceive your name is Love-sin at home if you had your liberty. Come Mr. Faith, what do you follow?

Faith. I attend my master wherever he goes, day and night. I believe in God at all times, and tell my master that without doubt he will go to heaven. When my master becomes a little gloomy, I tell him that the children of God are sometimes in the dark, and therefore he need not be afraid. I know not that I was ever in danger of being disobeyed more than once or twice. Once my master went to hear one of the hell-fire ministers, and I had scarcely fixed myself in a position to attend to the discourse, until the minister cast one of his fire-balls at me, and set me all in a blaze in a moment. Fortunately my fellow servant, Repentance, was along that day, and whenever my master cried fire! fire! he came with his bucket and watered the blaze, and soon all was quiet.

C. I perceive your name is Presumption.

F. Oh! I am sick! I am gone! gone—farewell forever—fain would I say more, but Death stops my speech.

H. Oh! Death—Horror! O my faith, would to God all my servants had died rather than you; run for Mr. Hope, the physician.

Physician. Your will sir.

H. Horror seizes my soul, Faith is dead. Oh! bring him to life if possible.

P. Bring me some water from Mr. Repentance to prepare a cordial.

Ser. Repentance has no water for himself, his well is dry.

P. I'm sick, carry me to bed, I shall die!

H. What shall I do? was there ever sorrow like unto my sorrow?

C. Silence, silence—Mr. Repentance what is your employment?

Repentance. I cannot do any thing at present, I am very sick, but when I enjoyed health, I attended my master at all religious meetings, and my business was to water his soul, or rather his cheeks, during the time of worship, and especially when there were individuals taking particular notice of my master, then I made his cheeks wet, if it so happened that they had been dry all the week at home.

C. I perceive your name is hypocrisy. Mr. Love God, what is your occupation?

Love-God. I lead my masters affections to God, because he is such a good and merciful God; and because he has eternal blessedness to bestow on his people.

C. I perceive your name is Love-Sin if you were not afraid of punishment. Mr. Love-God's-people, what have you to say about your business?

L. G. P. I attend my master when he goes from home, and whenever it is consistent with character and any real advantage to my master, I exercise myself towards the people of God.

C. I suppose your name is self-love. Mr. Testimony-against-Sin, what is your business?

T. A. Sin. I have been abroad all my life, lift

ing up my voice against sin. I cannot tell how affairs are at home, for I never was in my master's house before your honor called me.

C. I perceive your name is Bigotry, fight abroad, and let the Devil and Sin reign at home.

C. I have one question to ask you all together, and I demand an answer on the spot, in the presence of Death—When or how were your names changed?

*Servants.* When you had the last fever, (as you well remember,) you told our master that he must part with us or a bitter life he must expect. He then called us into a room, and said, my dear servants you and I must part, heaven is witness that I do not wish to part with you; but Conscience threatens me with perpetual distress, it is therefore a matter of necessity, and wital, he wept; while we was thus engaged, in came a stranger, and said he was a minister, and if our master pleased, we should soon be baptized; we were all pleased, and soon he had orders from our master to proceed. He called up Hypocrisy and changed his name to Repentance, for him he filled a little bucket with tears, out of which he baptized all the rest, and after this our master could baptize as well as any one.

C. You and your master shall dwell together all eternity. Death are you now satisfied.

D. O yes, I am only waiting for my orders, which I expect in a few moments.

H. Horror, horror, seizes my soul. Who is that coming? My blood runs cold in my veins! O death, hide me from yonder monster. O that I never had been born.

C. It is your master the Devil, and I am to assist him in paying you your wages.

*Devil.* Ha! Ha! is it come to this, I thought you would have been in heaven before now—where is your faith and repentance, and your complaints about the dominion of sin. Many a time you made me blush while I listened to your solemn mockery. I long to have you—Death, put him into my power—into my fiery furnace.

H. O for one day to live—for another gospel season, O thou Saviour of sinners, save me from this terrible adversary, the devil, and this cruel conscience. O mercy! mercy! on my poor soul.

*Christ.* You shall not be heard, I called but you refused, I stretched out my hand, but you regarded not—I entreated you by the groans and agonies of Calvary, to examine your hopes for eternity, and cast away your hypocrisy, but you would not—I knocked at the door of your heart, but you would not let me in—I invited you to the marriage supper, but you refused to come, and now let me tell you, I will laugh at your calamity, I will mock at your fear. Depart ye cursed, into everlasting fire, prepared for the Devil and his angels.

BUNYAN.

### UNION IN THE CHURCH.

Mr. Van Dyck's late work on 'Christian Union,' which was recently noticed in our columns, is awakening inquiry. Ministers of the Gospel and other members of the church of Christ, are disposed to examine the subject, and endeavor to ascertain what can be done to remove the sin and evils of sectarianism. Some of these evils are specified in the able

review of the work, the publication of which is commenced in another part of the paper. To this review, which we are gratified to see in the columns of the Southern Churchman, we invite attention. Let the subject it presents, be deliberately and seriously examined. Let evangelical Christians of different branches of the church of Christ bring their hearts to this work, and learn, if possible, in the fear of God, what *He* would have them do to promote union in the visible church of Christ. This is no *new* doctrine, or *new* measure, which we are recommending. It has all the authority and virtue of antiquity, and the express command and prayers of Jesus Christ in its favor. We cannot here enumerate the arguments for Christian Union; but we will briefly mention some of the considerations which invite inquiry on the subject. And

1st. *The Lord Jesus Christ evidently designed that his church should be one should be united.* From its beginning it has had but *one* head. When led by a visible manifestation of the glory of the Lord, there was but *one* cloud and *one* pillar of fire to guide its members. They had but *one* tabernacle, *one* worship, *one* ark of the covenant, and *one* temple, and to this all the tribes of the Lord were commanded to resort. And under the new dispensation it has but *one* Lord, *one* faith, and *one* baptism. In his intercessory prayer, shortly before his death, the Lord Jesus prayed for the unity of his church. The burden of his prayer for his followers, was, "*that they all may be one*; as thou Father art in me, and I in thee, *that they also may be one in us*; that the world may believe that thou hast sent me." It appears to be implied in this remarkable prayer, that the salvation of the world depends, under God, on the unity of the church.—No one has found in the Bible a warrant for the division of Christians into different sects and denominations, on account of their conflicting views of metaphysical and unessential points in theology.

2. *For three centuries or more the church was one.* The Saviour's prayer was then answered—and its fruits were glorious. Throughout the Roman empire—and the world as then known, sinners heard the glad tidings, believed in Christ and were saved. There were perhaps about as many varying and discordant opinions, then, concerning abstract questions and unessential points, as there are now; yet they did not divide the church into different denominations. The orthodox exercised a spirit of forbearance which seems to be unknown among many good men at this day. We do not hear of the suspension of ministers, or their excommunication from the church, except for the rejection of the fundamental truths of Christianity, or a gross violation of its precepts.

3. The division of the church into sects on account of their differences in views of doctrine or discipline, *does not remedy the evil.* The differences still exist and are perpetuated by division from one age to another. If our preceding remarks are true, the division in question is a violation of the design of Christ and of the spirit of his religion; and if it be thus opposed to the spirit of the Gospel, it would be presumptuous to expect that it can serve as a remedy to remove existing evils.

4. In view of the above positions, every one will see, if he does not say it, that the practice of the

church has been wrong. It has been the practice in modern times, when differences or departures from the standards take place, to enlist many disputants to suppress the error. They enter the field, fierce for the contest, and contend manfully, as they think, for the faith of the saints, even when the discussion has little or no connection with the great facts or spirit of Christianity,—till at length they become so warm for the truth on both sides, that one or the other must leave the church. They are too much opposed to each other to remain in the same house—Charity, Christian forbearance and the spirit of peace, have fled; and the house of Christ must be divided. It is thus that sects have been multiplied—and multiplied by those who hold the great essential truths of the Gospel. To say nothing of divisions in the Episcopal, Methodist Baptist churches, it is in this way that divisions have been made in the Presbyterian church. In Scotland it exists in three or four distinct denominations, and in the same number, under different names, in this country. And is it expedient,—judge, all ye who love the truth and the peace of the church—is it expedient to divide the church again, in order to suppress the errors of New schoolism, or Old schoolism, or any other ism? Shall we divide our churches to fence out these errors? Shall we create another denomination of Presbyterians, and thus perpetuate the *ultraisms* of our times.

We do not make these remarks with the hope of witnessing, at present, any successful efforts to unite all the different evangelical denominations of Christians in one church. It is to be feared that none of them are prepared to sacrifice their distinguishing peculiarities, in forms of *worship or government* on the altar of Christian Union. Yet we do hope to see the asperities of sectarianism worn off by charity and removed—and the wound they have inflicted, healed. There is reason to hope that, without amalgamation, there will be *more union in spirit, in prayer, and in efforts*, to spread the knowledge and influence of Christianity among all nations of the earth.

And is it expedient that the different churches of Protestant Christians, should extend their sectarian divisions throughout pagan nations? Will God permit their *divisive* peculiarities to deform the triumphant Christianity which is to conquer, renovate, bless, and save the world? Is it desirable that the heathen world should be distracted with all the religious parties which have rent the bonds of union in Christendom? If not, let evangelical churches, though they differ in their external forms of religion, unite on the broad ground of their common faith, in efforts to pour the light of truth on the darkness of the heathen world. Instead of marshalling their missionary bands under Ecclesiastical Banners which bear the marks of polemical warfare,—let them be arrayed under a Heavenly Banner, inscribed on both sides in characters of light—"FAITH, HOPE, CHARITY"—the greatest of these is CHARITY."

The Bible; if we understand it, prescribes an *omnipotent remedy* for the evils of division, and we trust that Christians, at some future day, will consent to apply it.

As the waters that sunk the men of the old world, raised up Noah in the ark; so death which sinks sinners into hell, raises saints up to heaven.

From the Home Missionary.

### TESTIMONY OF THE ENGLISH DELEGATION OF 1834.

We have read with much interest and pleasure the two volumes lately published, entitled, "*A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales*," by the Rev. Drs. Reed and Matheson. After having spent several months in this country, during which their influence among us was of the most salutary character, these esteemed brethren have returned to the churches from which they were delegated, and published their report, which has been reprinted by "*Harper & Brothers*" of this city. It is deservedly ranked among the first class of productions of this sort, and is worthy of universal circulation. As a specimen of its tone and sentiment in regard to the religious enterprise of the American churches, as well as for the encouragement contained in the remarks themselves, we are happy to furnish our readers with the following, from the pen of Dr. Reed.

#### RAPID SUCCESS OF THE A. H. M. S.

The Home Missionary Society is a remarkable instance of sudden advancement towards maturity. It was constituted in 1826. It commenced by some previous movement with 104 missionaries; in the first year this amount was increased to 169; in the second to 201; in the third to 304; in the fourth to 392; in the fifth to 463; in the sixth to 509; in the seventh to 606; and in the eighth and last to 676. The income has arisen in proportion to this demand. The receipts, during the last year, were \$78,911, which is an advance on the former year of \$10,284. It has contributed to revive the domestic societies connected with the Presbyterian and Reformed church bodies; so that there are now about one thousand missionaries employed by these societies in the United States and the Canadas; and about fifteen hundred churches supported or assisted through their instrumentality. Apart from these, are to be computed the efforts put forth by the Methodists, the Baptists, and other religious bodies, for the same object.

Undoubtedly, the astonishing success of this society is to be referred chiefly to the deep sense of its need on the minds of the people; but no small proportion of it must be ascribed to the confidence which has been inspired by its management. It was my privilege, frequently, to plead its cause; to become acquainted with its detail; and to witness, in the West, its labors; and I have certainly never met with an institution under more excellent government. And this is the more remarkable, when the brevity of its existence and the rapidity of its growth is borne in mind.

There was danger that its sudden advancement, and the crying claims made on it from the wilderness, might have betrayed it to hasty and unwise measures. On the contrary, while it moved with surprising energy, it has acted with equal prudence. It has started on the principle of employing no one as a missionary who had not enjoyed a regular education for the ministry. It has accepted no man for this service who would not have been deemed eligible to act as a Christian pastor. It has thus saved



the ministry from degradation; it has inspired confidence in the congregations needing help; and by maintaining the character of the missionary in full equality with that of the pastor, it has secured his usefulness, and disposed the most respectable men to look at its services, as offering an inviting, as well as an important field of exertion. From the want of some such principle of action, so simple, and yet so wise, what mischief has been done, where there was, doubtless, a sincere desire to do only good!

#### GENERAL REMARKS ON BENEVOLENT SOCIETIES IN THE UNITED STATES.

Having presented a table of the annual receipts of the principal Benevolent Societies in this country Dr. Reed observes—

I am inclined to think, that when your eye runs over these brief statements, and when you remember, that scarcely any one of these societies is more than twenty years old, and most of them less than ten, you will be filled with surprise and admiration. But let us seek to profit by what we admire. Is not this an additional proof of the power and resources of the voluntary principle? Could so much have been done, in such a period of time, and amongst a people so circumstanced, by any other imaginable means?

#### THEIR GENERAL GOOD MANAGEMENT.

Again, is it not presumptive evidence of the general good management of these societies? I am fully aware that large sums of money may be raised, occasionally, where there is no proof of a wise and careful application; but a public institution will not have large accessions to its income, year after year, unless it gains increasingly on public confidence; and confidence does not usually rest long where it is misused. In fact, I may say, and say it advisedly, that the most popular of the societies are excellently conducted. Were you to desire me to account for this, in one word I should say—they owe it to their agency. The persons who are intrusted with the concerns of a great benevolent society, rest under the deep conviction, that its claims and interests are paramount; and they resolve to commit the official superintendence to the highest and best hands. They look round in every direction for the best man, and it matters not where he is, or what he is, or what he is doing, he is their man as far as purposes may go. They challenge him without hesitation; and they leave it with him to say whether he deems his present engagements to have superior demands upon him. The person so applied to, if sacrifices of pastoral attachment are to be made, is prepared to make them at the call of public duty; he has no feverish anxiety about his means; he does not seek more, he does not expect less; for these societies are economical in things, and not in men, and that is true economy; and he is embarrassed by no fear that he will suffer in the estimation of his brethren by compliance, for the best and wisest will be his associates. Hence is it, that you commonly find the very first men in the church, at the head of these institutions. The particular churches sympathize with the church universal, and resign their pastor for such a service; and if he is careful to honor the choice, he finds himself not degraded, but advanced to higher esteem, as well as to wider usefulness.

I know of no one thing that has contributed to the success of these religious bodies equally with this; and simple as it is, it deserves to be made an indispensable principle of action. The opposite course is full of disaster. If, from a low estimate of the office, or from an unwillingness to incur charge, an inferior person is accepted to first rate appointments, you will soon find him surrounded only by men like or less than himself. He is officially the leader of the body; but if the weak lead the strong, there will be confusion and every evil work; and order will only be restored by the better men gradually disappearing. Incompetency propagates incompetency; and, at length, none but the weak aspire to a post which has been degraded in the eyes of men. Would I could say, that none of our societies have suffered from such causes! But it is impossible to put some of them in comparison, as we were forced to do, with the corresponding ones with the younger country, without painfully feeling their inferiority in such respects. The interests at stake are great and overwhelming; and a remedy should be applied without delay.

Besides the primary agents, most of these societies have a considerable number that are secondary.—They move among the associated churches in the different states, in a rotation adjusted with much precision and forethought, by their superiors. Their duty is to impart information, awaken zeal, and open new resources in favor of their object. Such agency would be needful in an ordinary case; it is peculiarly requisite here. The cause is so new and comparatively so unknown; and the persons to be interested and united in it, are scattered over such an amazing territory; that it could not be kept in vigor, if it were held in life, without such agency. I ascribe very much of the efficiency of the societies in question to this cause.

I must not dismiss this subject without remarking, that, while these societies are working nobly to their avowed end, they are exercising a collateral influence scarcely less important. They are insensibly dissolving the barriers which have kept good men asunder; and are teaching the churches of the faith that they are essentially one. They are the true ministers of revivals; and have worked, though perhaps unseen, more than every thing to that end. They have shown the preciousness of truth, and the worthlessness of error. They have called out the most attentive from the metaphysical to the practical; and corrected practice has convinced men of the doctrine which is of God. They will consume, alike, Unitarianism on the one hand, and Antinomianism on the other. They are diffusing over the churches a heavenly piety; inspiring them with sublime expectations; and girding them for sublime devotedness. What is low, and little, and selfish, will die away before them; and, in the hour of their triumph, they will disclose to us the answer to the prayer which we have so often preferred, "Thy kingdom come; Thy will be done on earth, even as it is in heaven!"

A wicked man is like one that hangs over a deep pit by a slender cord in one hand, and is cutting it with the other.

God's mercies are as cords to draw us to him; but our sins are as sharp as swords that cut those cords.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 17, 1835.

## WORKS.

Why does the benighted Pagan creep for miles on his knees to worship an idol? Why does he make his bed on pointed spikes? Why does he stand for weeks and months together in one spot, holding up his arm perpendicularly, until it becomes fixed in that unnatural position? Why does he swing for hours by hooks passed through the flesh of his back? Why does he inflict on himself such unmerciful tortures? We answer, because he finds it *easier* to do so, than to *repent of sin*. Why does the Roman Catholic perform weary pilgrimages, exhaust his strength with excessive fasting, and deprive himself and family of the comforts of life to meet the demands of his priest? Why? Because all this is much less painful than the reflection, and sorrows, and struggle of mind, necessary to true holiness. Again,—why does the formalist subject himself to a burdensome routine of heartless observances? Why is it that he even exceeds the true followers of Christ in the number of his fastings and prayers, his meetings and labors? Why is it? Because these things require no inward conflict, no wrestling with sin. The form may be burdensome, but it is easier than the "power" for which it is substituted.

Such examples as these may be profitable to any reflecting christian who desires to grow in grace, and is watchful against all unfavorable influences. There are reasons at all times why christians should be on their guard against self-deception. And we believe that a double watch is needed at the present day. The means of active employment in the religious world are very much multiplied. From the oldest to the youngest, all can find something to do for the benefit of others. All are expected to be at work. And it seems to be taken for granted, not only that all christians will engage in the great benevolent enterprises of the day, (which indeed, were devoutly to be wished) but that all who do thus engage, are christians.—

It does not seem to have occurred to us that a zealous promoter of temperance, Sabbath Schools, domestic and foreign missionary operations, education and revivals, could be any other than a most spiritually-minded man. We trust that most of those thus engaged, are all they seem to be. But still we think it may be possible that we may deceive ourselves, if we measure our piety by the abundance of our labors in reference to these various objects. We believe that far less self-denial and effort is requisite to be a thorough-going temperance man, or friend and patron of Sabbath Schools, or foreign missions, than to carry on the spiritual warfare within. And knowing what we do of human nature, we should not think it strange, if some, without intending to deceive anybody, should devote themselves wholly to these departments of benevolence, because they find it easier to labor for others than to labor for themselves in their own closets. It is a great deal easier to exhort sinners to repentance than to repent ourselves. It is a great deal easier to lash Christians for their de-

linquencies, than to correct our own. And it is very possible that some who are more anxious to teach than to be taught, may have been misled, unconsciously perhaps, by this feeling. At any rate it is a source of danger, of which it becomes us to be aware; and we accordingly suggest it to our readers for their consideration. We would not have them by any means neglect the important enterprises of the day, but we would have them remember that the "heart is deceitful above all things," and may convert these labors into a form as empty, if not as severe, as those of the Catholic—and that too, on the same principle which induces the Pagan to torture his body.

*Judge ye what we say; and the Lord give us understanding in all things.*

*For the Religious Intelligencer.*

## REPLY TO MR. SMITH.

LETTER II.

NEW HAVEN, 8th Oct. 1835.

GERRIT SMITH, ESQ.

My Dear Sir,—Your view of the manner in which church discipline should be brought to bear upon slavery, is, in my view, altogether just. The proposal of the Anti Slavery society to make slaveholding, by that name, a distinct and specific crime, so that in order to the excommunication of a professed, and in other respects unexceptionable disciple of Christ, nothing shall be necessary farther than to prove that by the law of the land he is invested with a certain power over one or more of his fellow men,—has the recommendation of great simplicity; but as you have shown, and as might be shown by many considerations which you have not touched upon, such a method of proceeding cannot commend itself to the conscience of the supposed offender. The fact that I have ample power to wrong my neighbor, and that if I wrong him the law will give him no redress, is one thing. My employing that power to his injury is another thing. Charge me with having that power, and though you prove the fact, my conscience does not recognize the guilt. Charge me with specific acts of injustice towards my neighbor, prove upon me distinct and intelligible transgressions of the law of love; and then if I repent not, let me be to you as a heathen man and a publican. So shall you have upon your side, not only your own conscience, but mine, and the common conscience of mankind.

Here, by the way, is the point at which the Anti Slavery society puts itself in conflict not only with common sense, and men's perceptions of right and wrong in individual instances, but with the New Testament itself. Paul never delivered Philemon to Satan for the crime of having unlimited power over Onesimus. The other masters in the church of the Colossians received from the Apostle no other charge in respect to their servants, than that they should use their power to render to their servants that which by the law of love was right and equal. So of the believing masters in the church at Ephesus; no Apostolic epistle instructed them that it was a high crime in them that they were invested with power over their slaves; they were only charged to use that power, as in the sight of God, for

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the ends of justice and benevolence. And when the Immediate Abolitionist comes to the slave holder and tells him that the simple fact of his having by the law an unlimited power over his servants, is on his part a crime of the blackest die, the slaveholder's conscience is not touched; and if he reads the Bible, he knows that against *that* charge the Bible will defend him.

If churches at the South would unanimously take the ground which you indicate—if they would make actual oppression on the part of masters, (whether in the form of cruel exactions and cruel inflictions, or in the form of wrong done to the slave's moral and spiritual well being,) a matter of church discipline—if they would bear against such sins an explicit condemning testimony,—it would soon be seen in what sense Christ's followers are the salt of the earth and the light of the world.

Are the advocates of a gradual abolition of slavery, identified in the public opinion of the South with the upholders of slavery? You think they are. You say, "Our slaveholders are with few exceptions in favor of the theory of gradual emancipation." You say that the name "gradualist," is common to them and to such men as Pres. Young, Mr. Tracy, and the writer of this letter. It is true that in the writings of those men who have assumed to be the only abolitionists, and who have made the name of abolitionist an offense in the nostrils of the almost entire American people, we are constantly, purposely, and, some men would say, maliciously, identified with the Southern defenders of slavery. But do the southern men themselves thus understand the matter? Does any body besides those who are blind enough or uninformed enough to be duped by Anti Slavery papers, thus understand the matter?

The Southern people, generally, I conceive, do not deceive themselves either with the idea that they are in favor of gradually abolishing slavery, or with the idea that the citizens of the free states are disposed to justify the continuance of the system. I have never imagined that the public sentiment of the South was even nominally opposed to the existing order of things. But I have found reason to believe, and I still believe that there are individuals there, more enlightened or more conscientious than the mass, who do regard slavery as an evil, and who are more or less desirous to see the evil removed. Of these, some are dreaming about a time to come when the removal and colonization of the slaves shall extinguish slavery. Others are waiting for Providence to open a way; and in the mean time think that nothing is to be done. Others still, like President Young, are for adopting measures at once, fixing the date of *slavery*, and preparing the enslaved for freedom. All those gradualists, however, are but as one in a hundred to the population of those States. The great body of the white people there believe that slavery is entirely right, and are determined to maintain it and perpetuate it all hazards. They believe and profess that their constitution of society is not only good, but better than ours, nay the very best, the most favorable to public and private virtue and to individual and social happiness, that can be imagined. All this is set forth in their state papers, in gubernatorial messages, in legislative

documents, and in political disquisitions and congressional speeches. All this is set forth in religious newspapers. The defenses of slavery in the Southern Baptist, published at Charleston, and in the Christian Herald, published at Columbia, are absolutely astounding to a man of northern ideas and feelings. Do they identify the opinions of Mr. Tracy and President Young with their own? Not at all. Read Professor Dew's famous—I might have said infamous—book; and you will see the actual state of Southern public opinion in relation to slavery.

This is another point on which the Anti Slavery men commit a capital error. Their papers, their tracts, their books, are not exactly adapted to the actual ignorance errors and prejudices of those whom it is their professed business to enlighten and persuade. The southern people believe that slavery is right, they find a warrant for it in the Old Testament and in the New. They believe that slavery is perfectly consistent with republican institutions, for their theory of government is the theory of a social compact, and to their social compact the slaves are not parties—the slaves, as they reason, had nothing to do with forming the government, and therefore have no rights under the government. They believe that by the constitution of the black man, slavery is indispensable to his being useful in a civilized country, they say that the negro will not work except under compulsion; and they maintain that the history of the world affords no instance of an industrious community of free blacks. Furthermore, many of them believe—judging doubtless from their own consciousness—that in their luxurious and enervating climate, no man, black or white, will work if he can possibly avoid it; and that therefore, to abolish slavery would be to consign the Southern States to depopulation and barbarism. On such points as these—strange as it seems to Northern men,—on just such points as these, the Southern public needs to be enlightened. But is the Anti Slavery society laboring to enlighten the South in respects to such topics,—or indeed to enlighten the South at all? Let those who read the publications of that society and of its leading spirits answer, whether the entire tendency of those publications is not to produce wrath and hatred between that part of the country which is already convinced of the wrong of slavery, and that other part of the country which still maintains that slavery is just and wise.

Professor Dew's book was written just after the great debate in the legislature of Virginia, and was written avowedly to put down the views favorable to abolition, which were then beginning to be entertained and declared at the South. It had the effect which was designed; it put down those opinions, the expression of which had shaken the capitol of Virginia; and at this day it remains unanswered. I say it to the shame of Southern Christians, many of whom are men of leisure and of learning—I say it to the shame of the Anti Slavery society, which keeps some four or five able pens constantly employed—the book which is regarded by the advocates of slavery as the bulwark of their cause, the book which is the great store house of argument for all the speakers and writers in defense of slavery, re-

mains at this day unanswered, and, as the southern public generally believes, unanswerable.

I do not think as you do respecting the question of abstinence from the products of slave labor. I dissent from that proposal on such grounds as the following.

1. It assumes that *all* masters of slaves are oppressors and robbers; that they are in fact abusing their power over their slaves, as the shoemaker in your imaginary illustration abuses his power over his apprentices. Thus it is an attempt to punish the innocent (innocent, I mean, in respect to this crime,) with the guilty.

2. If the proposal comes in the form of an attempt to coerce the legislatures of the Southern States, by a system of non-intercourse, I know not how the duty can be enforced, on any principle which will not make it our duty to establish a similar non-intercourse with India, with China, with every nation in which oppression, impurity, and cruelty are licensed and upheld by the laws. The sugar of the East Indies is stained and polluted as much with idolatry and other abominations, as the sugar of Cuba is with slavery.

3. If it is wrong to buy of the slaveholder his cotton, it is equally wrong to sell to that slaveholder the silks and broadcloths which he pays for with what has been called "the price of souls." That is, if you sanction slavery and partake of its guilt when you buy cotton of the slaveholder, you are equally in the wrong when you buy of him the specie, or the bank notes, or the drafts, which he has received in exchange for his cotton. Thus the doctrine would bear as hard upon some of the merchants in Pearl street, as upon the manufacturers at Lowell.

4. Proposals of this kind tend to exasperate the South, more than to alleviate the lot of the slaves.

5. The practicability of forming a combination for such a purpose sufficiently extensive to diminish perceptibly the market for such productions, is, to say the least, extremely doubtful.

6. If such a combination could be formed, the moment its influence began to be felt in the market, the price of articles produced by slave labor would fall, and the price of the same articles produced by free labor must fall in proportion, or the disparity of prices would soon form a temptation too strong for popular virtue to resist, and the combination would be destroyed by the re-action of its own efforts.

I have now gone over most of the topics of remark in your letter. You value freedom of thought too much not to allow me to differ from you where my judgment does not coincide with yours.

Respectfully, your friend,  
LEONARD BACON.

To the Editors of the Religious Intelligencer.

We have seen several times reprinted, the opinions of Daniel Webster, on the right of *free discussion*; but we see with regret the misapplication of those opinions. They appear to be published to justify the privilege claimed by the abolitionists not only of freely discussing the question of slavery but of sending their discussions into the slave-holding states, for the purpose of obtain-

ing the immediate emancipation of the slaves. But Mr. Webster's opinions have no reference to this case. They refer only to public political measures, and constitutional questions, within the jurisdiction where he is a citizen, and in which it is his right and his duty to debate and to act. His opinions are correct, and that great statesman wants no aid in vindicating them.

But the right of free discussion and of publishing arguments on the subject of slavery in the south, stands on a different footing. If such discussion is so conducted as to endanger the public safety in those states, it is a violation of their rights as independent states. And of this danger, those states are the sole legitimate judges. It belongs not to other states, nor to citizens of other states to decide whether such discussion or the writings containing them have a dangerous tendency or not.

The abolitionists entirely overlook an established rule of law, that *every man is bound so to use his own rights as not to injure the rights of others*. Now by international laws recognized by all nations, *one state has no right to intermeddle with the government or internal economy of another state, or in any way to disturb its peace or endanger its safety*. The same law forbids any individual of one state to annoy or disturb the peace of, or in any way injure another state. If one state is guilty of disturbing or injuring another state, the injured state may demand satisfaction and indemnity from the offending state. And if any person, a citizen of one state, annoys or disturbs the peace, endangers the safety or in any way does injury to another state, the injured state may demand satisfaction from the state of which the offender is a citizen, either by indemnity for losses, or by punishment of the wrong-doer, and in extreme cases, by demanding the person of the offender to be punished by the injured state. And if the state of which the offender is a citizen shall refuse to make satisfaction in one way or another, that state is considered as defending the wrong, and furnishing a just cause of war.

These principles have been the law of nations from the earliest times. And these principles are carried into effect in this country. The instigation of Indians to commit depredations on our frontiers, by the government in Canada, or by British subjects, has always been held by our government, a just cause of war. Our government acts on the same principle, with regard to the Indians, in demanding an Indian who murders one of our citizens. Our ancestors acted on this principle, on the first settlement of the colonies, in demanding from the Pequods, the delivery of the murderers of Capt. Stone.

This is one of the most important rights of nations, which are, as they ought to be, jealous of their independence.

If then the abolitionists, in urging their rights of free discussion, disturb the peace and endanger the safety of a slave-holding state, or of any part of the citizens, they are answerable for the consequences. They declare they mean no such thing. As to the fact whether their writings have had any injurious effect, I give no opinion. That must depend on evidence. I merely state the *principles*, by which their proceedings must be ultimately judged.

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or from any of its citizens; much less to seize a supposed offender and convey him within the injured state. Any attempt of this kind to take an abolitionist, without authority, and carry him to a slave-holding state, would be resisted by every good citizen in the north.

Nothing can be more mischievous or alarming than the popular practice of vindicating rights and punishing wrongs or supposed wrongs, by private persons. If the northern states wish to make an effort to free the country from slavery, it should be done by negotiations between the governments. This would be lawful and honorable, and give no offense. But the manner in which the abolitionists have prosecuted their plan has exasperated the south, so that all their efforts and all other efforts to accomplish the object appear to be utterly frustrated.

N. WEBSTER.

*From the Connecticut Observer.*

#### CONNECTICUT BRANCH OF THE AMERICAN EDUCATION SOCIETY.

The Directors of this Branch met, in this city, on the 30th inst. at the House of Hon. Thomas Day, President of the Society. The usual appropriations were made to beneficiaries, in different institutions, and of different degrees of advancement in their course of education.

The duties of the Directors are important. They ought to be well informed as to the intellectual and moral character of the beneficiaries, and of their prospects for usefulness at a future day, when their academical and theological instruction, at public Seminaries, is completed. The Directors endeavor to get such information on these points, as shall enable them to make an enlightened and judicious application of the charities of the benevolent.

At the late meeting one of the Faculty of Yale College was present, and from a record of the standing and character of the students, made a particular statement respecting each of the beneficiaries in that Institution. To this was added verbal statements, furnishing, in the whole, the best evidence which could be given to the Directors, of the character of the beneficiaries. We are happy to add, what has been often remarked, that as a body, they maintain a standing considerably above mediocrity—while not a few rank among the first in their respective classes. There will be, of course, a diversity among a large number of students, as to scholarship, and native talent,—but none of the number on the list, were thought undeserving of continued patronage.

We do not mention the mode adopted by the Directors, for getting information respecting the beneficiaries, because it is new—for it is not new;—but because the public are interested in knowing what pains are taken for ascertaining whether the young men aided are worthy of continued appropriations.—The Society is a noble institution,—and deserves the liberal support of all who wish for an efficient ministry in our own country, and for heralds of salvation to the ignorant and unfortunate millions in lands of heathenism. The public may rest assured that great watchfulness is used to prevent any from being placed on the list of beneficiaries, who are unworthy of support; and to withhold aid, if, after the utmost caution, the Directors should be deceived in the character and talents of individuals.

#### BAPTIST TESTIMONY.

The following testimony respecting the spiritual wants of the West, is from the Boston Baptist Christian Watchman.

The encouragements and the discouragements of the missionaries already in the Valley, and the pressing call for more laborers, may all be unitedly presented as arguments upon this point. Here we will allow those apostolic pioneers to speak for themselves, who are patronized by the A. B. H. M. Society.

Rev. Jacob Bower, of Illinois, says, "I have spent much time to get the people to throw away their old prejudices against missions; but they have gone far away, and it will require a tedious time for them to return. A missionary must possess a good share of patience and fortitude. I find in many places large congregations, and many in them anxiously inquiring what they shall do to be saved. The good cause is evidently gaining ground, though its progress is slow. It is like the morning dawn. I have sat down and wept with a mixture of sorrow and joy, when thinking over the distressing situation of Zion in Illinois, and how God has remembered her in mercy."

"Sunday schools suffer greatly for want of competent teachers and superintendents. During the year, I have rode 2037 miles, preached 264 sermons, and baptized 52."

Rev. A. B. Freeman, of Illinois has said:—"There is no Baptist minister within a compass of 150 miles of me. The country is filling up in an unparalleled manner with emigrants from all the East. A large proportion of them are favorable to Baptist sentiments. They often travel eight, frequently twelve, and occasionally sixteen miles, to hear a single sermon."

Rev. David Orr, of the Arkansas Territory, reports:—"I have rode extensively for the last five years in this extreme West. My field of labor extends sixty miles to the East, and eighty miles to the north. My time is spent in preaching Christ. I baptize more or less in every town, and sinners press in crowds to hear the word.—Thousands in our remote borders are perishing for the bread of life. Arkansas affords an extensive field for missionary labor. Formerly there was a great opposition to the Home Missionary operations. I have traveled and preached some entire years west of the Mississippi, and did not receive enough to pay for the shoeing of my horse! A great reform has, however, taken place in respect to Home Missions. During the last year I have baptized eighty persons."

Rev. J. B. Smith, of Louisiana, writes as follows:—"In this state there is a general flow of good feeling and hospitality, and as yet I have met with no opposition. Prospects are flattering. But the almost entire disrespect for the Sabbath, and the small number of ministers, militate much against the success of the gospel. Do send us missionaries. We must have more men."

Rev. William Sedgwick reiterates the same cry from Ohio. "More than one hundred ministers could be employed in our destitute towns at this time. And there are many excellent preachers who would be glad to engage and spend all their time in proclaiming the gospel, if some provision could be made for their starving families. Tell your rich friends at the East of this."

Rev. E. Rodgers, of Missouri, reports as follows:—"All our preachers here have to preach a great deal, and maintain themselves and families. In the first settling of this country, I had to encounter a great many difficulties, there being no roads nor bridges, and but few ferry-boats. I had to swim creeks, sleep sometimes in camps and cabins without floors, preach under trees, &c. But amidst all these difficulties and exposures of my health, I have seen some happy seasons of refreshing from the presence of the Lord; and have



had the pleasure of baptizing nearly five hundred in the course of fourteen years, though I have received but twenty eight dollars, and a few small presents for all my labors! "

These reports develop a mass of facts that demand a prayerful attention. Comment is unnecessary. I leave them in all their naked simplicity to speak for themselves in favor of HOME MISSIONS. Ruto.

### PRESBYTERIANISM IN AUSTRALASIA.

In the *Bombay Spectator* for January we find the following extract of a letter from Dr. Lang, written while he was at the Cape, to a minister of the church of Scotland in Bombay, giving an account of the present state and prospects of the Presbyterian church in New South Wales.

"We have a presbytery consisting of five members. The two new ministers will raise our number to seven, and I expect that in a twelvemonth hence there will be nine or ten, with the prospect of an annual increase, and emigration to our extensive colonial territory is rapidly increasing. There is thus a provision made in some measure for supplying the spiritual wants of our countrymen in New South Wales, and a foundation laid on which I trust a spiritual temple may yet be erected to the Lord. Our congregations are increasing throughout the territory, and I have reason to believe that our church will recommend itself to the colony at large.

Our college, which I have encountered unspeakable hardships in getting established, consists of three professors and myself—to increase as the colony extends. It is designed for the general education of youth, for the training up of ministers for our colonial church, and of missionaries for the South Sea Islands. It is a very interesting and important institution; and I am exceedingly interested in promoting its welfare. We propose receiving youth for education from India, should any offer. The cost of education is about £12 per annum, exclusive of board, which, with one or other of the professors, costs £30 more. We have at present buildings erected for the institution, consisting of four professors houses, in a portion of each of which the respective classes are at present held, which have cost about £4,500.

To effect these objects, I have had to go three times, at my own charges, to England, and I am now so far on my way out the fourth time with a fresh corps. As the press in our colony has fallen into very inefficient and objectional hands, I have got a large printing establishment, consisting of four or five families of printers, with the requisite materiel, on board this vessel, to establish one or two periodicals in connexion with our body, which may neutralize the evil tendency of an infidel and Roman Catholic press."

The American Board of Commissioners for Foreign Missions have made their twenty-sixth annual report. As the meeting of the Board took place this year earlier than usual, the accounts of the treasurer embrace but eleven months. During this period the receipts were as follows:—

Donations	\$163,340
Appropriations from Bible Societies	27,759
From Tract Societies, &c.	17,876

Making a total income of \$208,975.

If the last month of the year had been included, the amount would probably exceed \$220,000. This is a large sum compared with the usual receipts of American Societies, but the report remarks:—

"In contributions for propagating the gospel, we are much behind our brethren in England. There, with a population not exceeding our own in numbers, bearing various burdens of which we know nothing, and with less wealth in the hands of the mass of the community—their principal societies are far in advance of ours in their receipts. By their reports made in May last, it is seen that the London Missionary Society received about \$290,000; the Wesleyan Missionary Society about \$300,000, and the Church Missionary Society \$343,000. These sums, together with what was received by other Missionary Societies, adding also the appropriations of the Bible, Tract, and School Societies, would probably raise the whole amount expended by the churches of Great Britain, for propagating the gospel among the unevangelized nations, not less than 1,200,000. The contributions of the American churches, of all denominations, for this object, do not exceed three hundred and fifty thousand dollars."

Forty-seven persons have been sent out by the Board since last October, as missionaries, assistants, physicians and printers; but a number having died or been otherwise removed from the service of the Board, the actual increase of missionary laborers is only thirteen. There are now under appointment and expecting to depart, 18 missionaries, 1 physician, 4 male and 10 female assistant missionaries.

The number of missions is 32, embracing 78 stations. The number of missionaries, assistants, and printers in the service of the board is 303. There are also 4 native preachers and 51 other native assistants. The churches gathered among the heathen amount to 41, and their members 2047. In the schools there are 21,181 pupils. Books have been prepared in several languages for the use of the heathen. More than three-fourths of the 130 pupils in the Seminary or College at Ceylon, give evidence of piety. The board has eight printing establishments, possessing the means of printing in 19 different languages. The printing executed last year is equal to about six millions of pages. Fifty missionaries and as many lay teachers could be sent out this autumn, if they could be obtained.

The report presents in a very forcible manner, the fact that the present missionary operations of the Christian Church are but the beginning of the work of evangelizing the world. It appeals to the churches to provide and prepare men for the service; it intimates that suitable persons should be elected and solemnly consecrated to the work, and at once put in a course of preparation. There are some energetic counsels on this subject in Bishop McIlvaine's Missionary Sermon just published. It may be every where said, in his words—

"All things are ready. The gold and the silver are provided. The men who profess to be given to the Lord are provided. The Lord hath set the open door. The destitute are anxiously waiting. The Holy Spirit for the needed power and blessing, is promised. All things are ready, except the hearts of those who have vowed the vows of the Christian cov-

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enant, to pay the Lord that which they have promised. Yet lack ye one thing.—A great increase of the solemn obligation of every member of the church, to live for the propagation of the gospel; so that if the Lord should say to any, as he said to one of old, *go, sell all that thou hast and give to the needy, and come, take up thy cross and follow me*, there would be love and obedience in his heart sufficient for the sacrifice.”—*S. S. Journal*.

From the New Orleans Observer.

### COLONIZATION.

NEWS FROM LIBERIA.

Many of our readers will recollect that on the 4th of March, the brig Rover, Capt. Outerbridge, sailed from this port with seventy-one emigrants for Liberia. Forty-one of them were from Claiborne county, twenty-seven from Adams county, Mississippi, and three from this city. Much interest was felt in their behalf on account of their intelligence, good character, and liberal out-fit. Nothing was heard of them till since the arrival of the brig at New York. From a letter from Capt. Outerbridge to a merchant in this city, we are happy to learn that they had a safe and pleasant passage out. No deaths occurred on the passage. Armisted Price died a few days after landing. He was sick with the consumption when he left here. We are permitted to make an extract from Capt. Outerbridge's letter which we are sure will be gratifying to the friends of the emigrants.

New York, 5th Aug. 1835.

Dear Sir,—I now improve this opportunity of writing to you and to inform you of my safe arrival at this port, after a passage of forty-one days from the Island of St. Jago. On my passage out to Liberia, I did not stop at any of the Cape Verd Islands; but sailed direct to Liberia, and from thence to the island of Mayo and St. Jago, and thence to this port. All the emigrants were in good health on the passage, and were all landed so, except Armisted Price, and he died two days before I left; but he died of the consumption. I had a pleasant passage out of fifty-two days to Monrovia, and in fifty-four days from New-Orleans I landed all the passengers. They all behaved very well on the passage, and appeared to be in high glee when I left them. Mr. G. Simpson read prayers to them night and morning; and on Sunday he always preached a sermon to them and conducted himself very well. G. Simpson, D. More, and H. More, all stopt at Monrovia with their families until the rainy season was over, which had just commenced when I arrived there, and all the rest were sent up to Millsburg with their families. When I arrived at Monrovia, the natives were at war among themselves, and there was no trade going on, which made the times very bad. But a few days before I sailed, they had made peace and the trade had opened; and I saw about three hundred natives come in loaded with camwood and ivory, and they say that there was about as many more on the road to Monrovia, which had made the times quite good when I left. The inhabitants of Monrovia, nearly all of them, had joined the Temperance Society, and it was hard work for a person to get any thing to drink, that is in regard to liquor; and I can safely say, that I saw but one man the worse for liquor while I was at Monrovia, that is, among the Americans. But before I arrived I expected to see them laying about the streets drunk as we do in the States; but in this I was very much disappointed, for the people appeared to be quite a different set to what we have in America. I saw while I was in Monrovia two of my passengers out a shooting, and they had two of the natives after them

with their gun on their shoulder while they were going a head. The inhabitants appear to enjoy very good health and are very friendly towards one another. The people at Monrovia are all for trade; and they are all very pious; and I can say that to my knowledge I heard not a word of ill-fame while I was at Monrovia among the Americans, for it appeared to me that they had left off that practice as well as drinking. And you will see them all going to church on Sunday three times a day, and they appear to be very strict in their devotions; as you cannot get a man to work on Sunday for love or money, not even the natives. I saw several schooners that were built at Monrovia, and they were all coppered. And they keep them going all the while up or down the coast. They have one fine schooner that cost them three thousand dollars, that trades on the coast. You will see the people about repairing the vessels, and if you were not near them, you would think that you were among white people. They have some very fine stone and frame houses. But the houses that they build are of stone.—They have some very fine gardens. As for the vegetables, they have a great variety which grow with little or no trouble. But of poultry they have but few and very dear. They have some very fine cows, and they are in very good order; and they have but one horse in the place. They work the garden altogether with the hoe. I must conclude with Monrovia with saying, that the inhabitants appear to be very happy and enjoy themselves better than free blacks do in the States.

### MOB LAW.

After two hundred years of experiment on this continent, on the subject of government, and after having revised, and re-revised our laws, and every year employing a large body of our citizens exclusively for the purpose of ascertaining and remedying any defects which may exist, the discovery seems at length to be made, that our laws are so imperfect, and our government so feeble, or dilatory in its action, that it is necessary to go back to the elementary state of society, and that each community, and each individual is best qualified to make and execute laws as the occasion requires. In each of our great cities, and in some of our villages, the reign of law has given place to the 'supreme mob;' and a few self-appointed individuals have undertaken to seize, abuse, and even execute the objects of their vengeance, and destroy their property as 'their' sense of justice should dictate—and even to attack those who attempted to sustain the laws. We are grieved to see that the same spirit of misrule has entered our literary institutions. The youth arrays himself against his teacher, and declares his independence of the law under which his parents and Providence, as well as his own consent, have placed him. Even those who have devoted themselves to high and noble objects, have not wholly escaped the infection. We cannot see how it differs in its nature from other excesses. The tongue is indeed employed as the instrument of rebellion instead of the hand, and the character and feelings are attacked instead of the bones and muscles, and the private 'dictates of conscience' are appealed to instead of the equally infallible 'demands of public opinion.' But too often, a deep and broad foundation is laid for excesses of another kind, and opinions are avowed which unsettle the first principle of government—the supremacy of the laws. But the great evil in all these cases is, that the very basis of freedom is destroyed by leaving each individual to do

what is 'right in his own eyes.'—Is it then come to this, that all the sacrifices and labors of our fathers have only brought us into a state which demands violent revolutions? Let those, at least, who profess to act on religious principles, pause, and inquire whether the New Testament is indeed wrong in saying that 'the powers that be are ordained of God,'—that we should 'be subject to every ordinance of man for the Lord's sake.' Let our young men ask if it is indeed necessary to the salvation of the country that *their wisdom and their experience* should be brought to the aid of justice, while they admit themselves to be yet unprepared for their place in society! Modest conclusion! Admirable argument for rebellion against laws which they have promised to obey!

And what is the origin of this spirit? Are we to trace it, like some spreading epidemic, to the influence of infection? or to some imported seeds of disease? to poverty, or distress, or ignorance? Alas! it is a malady home-bred and home-born in one of the most healthful atmospheres, and among one of the best informed people in the world. Is it owing to some false doctrine, or dark superstition, or illiberal prejudice? Even this cannot be pleaded. Temperance,—Slavery,—Catholicism,—Gambling,—Bankruptcy,—Fraud; the execution of law, and the delay of its execution; private wrongs and individual quarrels; public measures, and argumentative discussions; subjects of a political, civil and religious nature, are alternatively the occasions which are pleaded in excuse for this violence, all with equal zeal and apparent sincerity, and equal sophistry, and all with more of evil than can be charged upon any of the causes from which they originate.

For ourselves, we can only trace it to the family, and the school. We can see its origin in the violent screams, and sometimes convulsive struggles, with which the indulged infant makes its demands, or resists the control of another.—We see it in the determined or passionate 'No,' and 'I wont,' which soon give utterance to this spirit of independence in the child. This spirit which demands in a voice that cannot be misunderstood, 'my will be done!' We see it in the school, where parental interference disarms the teacher of his authority, or indulgence paralyzes his energy, or where his own tyranny reduces the whole of discipline and law, in the eyes of the pupil, to the mere love of power.

There is another cause connected with early education: it is the habit of endeavoring to amuse children by exciting them—the effort to make them animated, instead of quiet. We have an admirable series of remarks on this subject by Madame Necker de Saussure, which we are obliged to reserve for another number.

Another cause which we have heard assigned for this wide spreading evil is, that the family has ceased to be a place of quiet. The hurry of fashion, or the bustle of benevolence, makes that, also, a scene of excitement. The man of business never feels as if he had leisure, as formerly:—he not only closed his business earlier in the day, but he found always on his return home, a family of quiet, where domestic news only was known, and the great world shut out, that women might fill the little world assigned by Providence to her care. Now he finds another class of news, another train of exciting circumstances,—

and the various jealousies, and anxieties, and disappointments, connected with the public business and public life of ladies. He thus lives in excitement—his children grow up in it, and learn to regard it as necessary of life.

The spirit of our country—the making haste to be rich, and great, and distinguished,—the hurrying of our youth into life before their reason has vigor to control their feelings, and the discipline which leads them to seek distinction, all have their share in exciting and cherishing this spirit.

In short, if we ask for a remedy, it is to be applied in the family, in the school, in the extension of education to the ignorant, and above all, in the improvement of its plans, in banishing the discipline founded on excitement, and substituting that which is founded on reason, and principle, and duty; and in giving the only shield, that of christian faith, to our children and youth.—*Annals of Education.*

#### LAST HOURS OF DR. NEVINS.

In our paper of last week we published a brief notice of the last moments of the late Wm. Nevins, D. D. of Baltimore. The following more full account is from the last Richmond Telegraph.

This eminent servant of God, who has for some years shone with such brightness in the pulpit, on the platform, and in the periodical press, finished his course on the 14th inst. at a quarter past 5 o'clock P. M. During his protracted illness, he said many things of a most cheering character. Many of these will in due time be given to the public. The object of the present communication is merely to give a few of his expressions after the damps of death had begun to settle on his brow. On the morning of the 13th it was evident the time of his departure was drawing nigh. When a friend entered his room, he said, "I am near my home. Blessed Saviour! Satan, I think, has tried to disturb me; but I have looked at all the ground of my hope; and I find I am on a rock. Yes, I am going home." After this, for many hours he said but little until after 4 o'clock in the afternoon, when reviving he said, "Out of weakness I testify—that Jesus and his religion are sufficient. I should like to talk for the sake of you all. I feel weak, but I feel peace too. O Jesus, I chose thee, but thou first calledst me. I don't know that I shall be able to say any thing more." In a few minutes his strength seemed to return, and he said, "Oh there is one that says, 'Fear not, I am with thee'—'be not dismayed.' In that I confide. O blessed Lord, thou hast said, I will never forsake thee. He does not make me to triumph exactly—but I have every disposition; 'O to grace how great a debtor, daily I'm constrained to be.' 'Repeat it, 'Jesus sought me.' Here his kind friend repeated,

Jesus sought me when a stranger,  
Wandering from the fold of God,  
He to rescue me from danger  
Interposed his precious blood.

"That will do," he said—"I mean his precious blood will do. Yes—yes—Jesus is on the other side of Jordan—yes, and on this side too, and he will go with me through Jordan. The Lord's blessed will be done. That blessed heaven. Rest—

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love, to all that are absent. I recommend Christ to them—I have no other recommendation but Jesus—He has supported me all along for several weeks, and now see! his grace is sufficient for me, 'One there is above all others,' Sing it—O sing it, or sing, 'When I can read my title clear,' One verse was sung. He became very calm, and at the close he said, "Thank the Lord for all his goodness to me." Here he sank into a slumber. At different times during the night, he said, "O for grace to be patient." When told that he was patient, "Yes," said he, "but I would be patient as a lamb." At another time, he said, "Precious Saviour, be with me even to the end." "Won't it be sweet to fall right into the arms of Jesus?" To another he said, "Let patience have her perfect work. Through much tribulation! *Through much tribulation.*" Rousing up he said, "I know not what you are about, but all I care thinking about is my precious Saviour—Dear Blessed one." At 8 o'clock on the morning of the 14th, he said, "Come my soul thy suit prepare." "Go on." The hymn book was brought, and being asked if we should sing or read, he said, read. The first verse read,

"Come my soul thy suit prepare,  
Jesus loves to answer prayer,  
He himself has bid thee pray,  
Rise and ask without delay."

When finished, he said, "O yes, I ask for patience and help to the end. Go on." At the end of the 2d verse, which reads thus:—

"With my burden, I begin,  
Lord! remove this load of sin!  
Let thy blood for sinners spilt,  
Set my conscience free from guilt."

"He said, "Yes—yes—the blood of Jesus Christ cleanseth from all sin." At the end of the 3d verse,

"Lord! I come to thee for rest:  
Take possession of my breast,  
Here thy sovereign right maintain,  
And without a rival reign."

He said, "Yes—Lord begin thy reign whenever thou choosest, and continue it forever." At the close of the 4th verse,

"Shew me what I have to do,  
Every hour my strength renew,  
Let me live a life of faith,  
Let me die thy people's death."

He added, "Lord, thou seest what poor creatures we all are. Bless us and strengthen us. Dear Saviour, thou givest me some suffering, but nothing compared to what many saints and thyself suffered." About 5 o'clock on Monday he asked to be raised up, and said, "Death—death, now, COME LORD JESUS—Dear Saviour!" and fell asleep.

By special request of this man of God, all his writings and papers are given into the hands of his friend, [Rev.] Mr. Plumer, of Richmond, who designs offering a small volume of his practical writings to the public so soon as circumstances will permit.—All persons having letters or other writings of Dr. Nevins in their possession, are requested to forward them to R. L. Nevins, Esq. 79 Spring-street, New York, Rev. J. Breckenridge, 29 Samson-st. Philadelphia, or Rev. Wm. S. Plumer, Richmond, Va.—Should any one be unwilling to grant this request,

they are desired to give notice that such papers are in their possession, and permit them to be copied, if found important.

### THE SABBATH.

It is stated in the Providence Journal that the following from a Circular has already been signed by about 50 gentlemen in New England and the Middle States:—

*Convention respecting the Sabbath.*—"Believing that the exigencies of the Christian Church, at the present crisis, particularly in our own country, require a more thorough investigation of truth, and consistent discharge of duty, in respect to the Sabbath, the subscribers respectfully and affectionately invite a Convention of Ministers of the Gospel and private Christians, without distinction of sect, for a prayerful and deliberate discussion of the whole subject. Said convention is to be holden in Providence, R. I., commencing on the first Tuesday of November, 1835."

**CONGREGATIONAL UNION OF SCOTLAND.**—This body held its 23d anniversary at Glasgow, April 8, 1835. It is mainly a Home Missionary institution, not claiming any ecclesiastical authority whatever. In the standing regulations it is said, "Its object shall be, to afford to the churches and preachers in the connection, such pecuniary assistance as may enable them with advantage to promote the interests of the gospel in their respective neighborhoods, or in the country at large." The public exercises of the occasion were two sermons and a public meeting. The receipts and expenditures of the Union are about 1150l a year. Fifteen preachers labor, steadily or occasionally, among the highlands, where the Gaelic language is used, and seven among the northern islands.—*N. Y. Ec.*

**EDUCATION IN LIBERIA.**—One hundred and forty one children in this colony, are now receiving an education by the bounty and charity of ladies in Richmond, Va. and Philadelphia, and 72 by the funds of the Methodist Episcopal Church, in America.—*N. Y. Obs.*

As the way to stop bleeding, is by opening a vein, so the way to stop unreasonable sorrow is to turn it against sin.

### Obituary.

"Man giveth up the ghost, and where is he?"

#### DIED.

In this city, on the 6th inst. Mrs. Sarah S. Codrington, aged 53. On the 7th, Mrs. Abigail S. Holden, aged 27; on the 8th inst. Mr. John P. Holland, aged 45; on the 9th inst. Mrs. Rhoda C. Murray, aged 73; Charlotte C. Campbell, aged 9.

At Bridgeport, on the 1st inst. Celina Emely, eldest daughter of Mr. Edmund Fanton, aged 16.

At Groton, Hon. Timothy Fuller, formerly Speaker of the House of Representatives of Mass., Member of Congress, &c.

At Wethersfield, the Hon. Stephen Mix Mitchell in the 92d year of his age.

## Poetry.

From the New York Observer.

## LINES IN MEMORY OF WM. NEVINS, D. D.

By the friends of Dr. Nevins, no explanation of these stanzas will be asked. By others, it may be thought interesting to learn, that our friend had long been afflicted. Several of his children were taken away in infancy. His own health had already begun to sink, when his lovely wife was snatched from him, by cholera. A subsequent voyage to St. Croix failed to restore him; he returned worse, and was met by tidings of his youngest infant's death. He departed this life, among his dear flock, at Baltimore, on Monday, Sept. 14th, 1835.

In buoyant prime, I saw, I loved  
Thee, dearest brother, O how truly!  
Thy manly earnestness I proved,  
And prized thy guileless friendship duly.

In God's blest house I saw thee rise,  
Nor make to sin one weak concession,  
I watched the piercing of those eyes  
That taught of themes beyond expression.

Surrounded by a beaming group  
Of faces shewing back thy feeling,  
To child-like glee I saw thee stoop;  
The heart's ray o'er thy features stealing.

The heaven-seal pledges could not tarry,  
But sped in haste to nobler birth;  
Wounded, yet meek, I saw thee carry  
Those sweet babes to their mother earth.

I heard, afar, the speechless sigh,  
When the Plague shook his death-brand o'er thee;  
Oh! ghastly image to thine eye.  
Thy Mary lay a corpse before thee.

Thy voiceless form I sadly met,  
When pains and woes began to thicken.  
I saw thee—ah! I see thee yet—  
Sunken and wan, consumed, heart-stricken.

For wonted vigor thou did'st burn,  
The world's gross darkness to disperse.  
—From sunny isles I saw thee turn,  
A bootless voyage to rehearse.

'Tis done—thy name is written not  
Upon the scroll of human story,  
But who that name shall ever blot  
From the Lamb's Book of Life in glory?

O Hope! O Christian Hope, how sweet  
Thy beam on death's pale brow may quiver!  
O Christ, how joyful at thy feet,  
We wait the summons to deliver.

September 16, 1835.

A.

## ANECDOTE OF PAYSON,

A gentleman who saw and conversed with Dr. Payson in Boston, when he visited this city, towards the latter part of his life, was led by his preaching and conversation to a considerable degree of serious concern for his soul. His wife was still in a great measure indifferent to the subject. One day meeting her in company, he said to her, "Madam, I think your husband is

looking upwards—making some effort to rise above the world, towards God and heaven. You must not let him try alone. Whenever I see the husband struggling alone in such efforts, it makes me think of the dove endeavoring to fly upwards, while it has one broken wing. It leaps and flutters, and perhaps raises itself up a little way, and then it becomes wearied and drops back again to the ground. If both wings co-operate, then it mounts easily."

How many such families there are in the world, with one broken wing. It seems as though an irreligious husband, whose wife and perhaps children, are struggling to raise the family to God, would not dare to go on, acting as a dead weight to bring not only himself, but those connected with him, again and again to the ground.—*Christian Guardian*.

## CONTROVERSY.

There is much good sense in the following remarks of an old English divine:—"When thou art in *disputation* engaged upon a just quarrel to vindicate the truth of God, from heresy and distortion, look unto thy heart, set a watch over thy tongue, beware of wild fire in thy zeal, take heed of this madness of thine evil nature. Much advantage the devil may get even by disputations of the truth of God. When men dispute against those that oppose themselves, as the disciples against the *Samaritans*, with thunder and fire from heaven, with rayling and reviling speeches, such as the angel *durst not give unto Satan himself*, when men shall forget the apostle's rule to *instruct those that oppose themselves with meekness*, and to restore those that are fallen with the *spirit of meekness*; when tongue shall be sharpened against tongue, and pen poisoned against pen, when pamphlets shall come forth with more teeth to bite, than arguments to convince, when men shall follow an adversary, as an undisciplined dog his game, with barking and bawling more than with skill or cunning, this is a way to betray truth, and to do the devil service under God's clothes."

As worldly joy ends in sorrow, so godly sorrow ends in joy.

As it sometimes rains when the sun shines; so there may be joy in a saint's heart when there are tears in the eyes.

## CONFERENCE OF CHURCHES.

The Congregational Churches in New-Haven, Litchfield, and Fairfield counties, are respectfully informed, that the next Conference will assemble at Milford, in the first church, on Tuesday the 20th of October, at 11 o'clock, A. M.—It was recommended by the last Conference, that in case the weather should be tempestuous on Tuesday, the meeting should take place the first fair day afterwards.

N. B. A fortnight from the 20th inst. the Conference is expected to meet at Oxford.

By order of the Conference,

T. DWIGHT.

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